



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

mountainous region is apt to suffer from a dearth of water whereas a valley such as we find in southern Mesopotamia, well watered by the overflow of two rivers, often suffers from a superabundance of water. This contrast may be traced more definitely than Professor King appears to admit in the course taken in the adaptation of the old Sumerian traditions to those which appear to be more distinctly Semitic. As to the very important question of the relation between Babylonian and Hebrew traditions, Professor King is strongly inclined, on the basis of the new material, to assume that the Hebrew traditions took definite shape in the century or two preceding the Exilic period. In this position he will have the support of most modern scholars. At the same time there are good grounds for assuming a far earlier and steady stream of influences into Palestine emanating from the Euphrates Valley on the one hand and to a lesser degree also from the Nile Valley, though it is impossible to follow the process in detail, chiefly because of the late date at which the Hebrew traditions, even after becoming fixed, received their present form. Professor King's three lectures represent a remarkably clear and highly interesting exposition of the important subject, and are to be strongly recommended to those who wish to follow the bearings of the latest archaeological discoveries on Biblical tradition. Incidental to the discussion a great many points are touched upon which are important also to students of the history of the ancient East. The book marks a decided advance upon previous works on the subject.

#### BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

*The Conversion of Europe.* By CHARLES HENRY ROBINSON, D.D., Hon. Canon of Ripon. (London and New York: Longmans, Green, and Company. 1917. Pp. xxiii, 640. \$6.00.)

CANON ROBINSON, editorial secretary of the Society for the Propagation of the Gospel, and well known as author of a series of writings on missionary subjects, presents in this volume of six hundred pages a survey of the various attempts which resulted finally in the Christianization of the European peoples. In a considerable and useful introduction he points out the difficulties of his task arising from the meagreness of the material and its perversions for purposes of edification. The book illustrates these difficulties, and we have to thank the author for meeting them as well as he has. We only regret that so much valuable space has been given to quotations from other modern writers and that the fatal phrase "it is said that" has been employed so often where we should be glad to hear what Dr. Robinson himself knew or thought.

The historical treatment of religious conversion must always depend upon the view one takes of the conversional process. Our conventional usage implies an individual conviction of the truth of the ideas to which

the person or the group is "converted"; but there is another view which leaves out almost entirely this personal element. According to this latter opinion the process of conversion may be described rather as a political or institutional one. The former we might not unfairly call the missionary view, the latter the historical. The former finds its chief interest in the personal contact of the believing missionary with the heathen and his unbelief. The latter, the historical view, is concerned rather with the observable phenomena as expressed in outward institutional forms. For the missionary the immediate circumstances, the spiritual arguments, the special superhuman manifestations are of decisive importance. The historian cares more for the conflict of races, the clash of religious practices, the relation of religion to politics and social customs, and thinks of "conversion" as the long resultant of friction among these rival forces.

Canon Robinson's book is frankly a missionary story. He writes the word Mission with a capital, as if to take the whole process of conversion out of the normal chain of human motive and place it in a higher world by itself. Here is little discussion of racial and cultural conditions of the peoples to be converted. All are alike "heathen". They yield to the "Christian" appeal, but we are left with but little understanding of what it was in them which responded to this appeal. Christianity was brought to them both as a set of doctrines and a way of life. They accepted the doctrines as a necessary accompaniment of the kind of life the superior people seemed to them to be living. Where this superiority expressed itself also in greater force of arms, as in the Frankish conversions, the argument was irresistible. Where there was no obvious superiority, as in the case of the Britons and their Anglo-Saxon conquerors, no results were visible.

That our author has not given a larger place to these considerations is perhaps to be explained by the method he has used. His work is divided quite sharply by countries. Beginning, for no clear reason, with Ireland, he passes on to England, France, Italy, the Balkans, Spain, Austria, Switzerland, through the Low Countries to Germany, Poland, Scandinavia, and Russia. This method tends to obscure all chronological unity and sequence. It emphasizes the local and personal or missionary elements and makes difficult any guiding critical attitude toward material. In each country we have, quite naturally, the traditional story of the best-known missionary, as Patrick, Boniface, Methodius, Augustine, and so on, with not very much critical comment. There is enough of the too abundant tales of miraculous events, but this is commendably free from unction or over-emphasis.

The whole effect of the book is scrappy. Chronological references jump back and forth to the reader's confusion. The march of the conversion as a single unifying process in the making of a new European population is not clearly reproduced. The place of Christianity as one among several spiritual, individual, and universal religions competing

for primacy throughout the peoples of the Empire is very briefly indicated, though surely a true history of Christian conversion in these days ought to place almost the first importance upon this decisive rivalry.

*The Dawn of the French Renaissance.* By ARTHUR TILLEY, Fellow and Lecturer in King's College. (Cambridge: University Press. 1918. Pp. xxvi, 636. 25 sh.)

THIS book deals in general with the development of civilization in France during the hundred and fifty years that elapsed between the accession of Charles V. and the beginning of the reign of Francis I., and more particularly with the progress of the Renaissance in that country during the twenty years that immediately followed the incursion of Charles VIII. into Italy. It falls into three divisions. In the first part we find a brief résumé of the early Renaissance in Italy, an account of the comings and goings between the two countries in peace and in war, and an exposition of the conditions in France that might be supposed to affect artistic and intellectual activities. The second part is concerned with the revival of letters and literature in France; and the third part is given over to the beginnings of architecture, sculpture, and painting in that country. A final chapter gives an admirable summary of the entire book. It is a work that was needed, for we have in English none other that attempts the same task. And, despite the shortcomings we shall note, it is excellently done. Let us, first of all, notice some of the apparent slips and defects, and then call attention to the merits of the book.

Our author is well aware of the narrow and the broad meanings of the term "humanism". Unfortunately, in every instance in which it has to do with the structure of the book, he employs the former. This leads him to draw a distinct line between the workers in the classical languages and the writers in the vernacular tongues, and to consider the latter, as well as the men who gave expression in science and the plastic arts to the expanding thought of the time, as being something other than humanists. Would it not have been better to have recognized all men who contributed to the broadening and deepening of thought and feeling as humanists? It could then have been shown more immediately and more clearly than has been done that Lorenzo Valla and Leonardo da Vinci, for example, each in his own way contributed to the same end.

And had a broad meaning of the term "humanism" been employed, a second fault, the sharp differentiation between the Renaissance and the Reformation, might perhaps have been avoided. It is impossible to segregate religious thought and feeling from secular ideas and activity without doing injustice simultaneously to both. The restoration and expansion of individual thought in religious matters was quite as fundamental a fact or force in the Renaissance as was the revival and devel-